

Matthew 22-08-21a

This is the 21st day of August 2022. Welcome to the Sunday morning services at Grace and Truth Bible Church. We're in the Gospel of Matthew.

We're in chapter 25 and we are looking at the sheep and goats judgment. Very fascinating section of scripture and we tend to think that maybe it doesn't have direct pertinence to us since we will have already been raised and judged when it happens. And we say, huzzah, I ducked a bullet there.

I'm not going to be a sheep or a goat. But of course, all things have been written for our instruction, no matter to whom they pertain. And there are valuable insights that we can gain by looking at this, not the least of which is to be prepared for any role or function that the Lord may call upon us to accomplish.

So Matthew chapter 25, and of course we are beginning in verse 31 and going to the end of the chapter to analyze this teaching from the Lord Jesus. Let's ask God's blessing on our fellowship and our study and we'll begin. Father, we are grateful.

I think we will be eternally grateful for all of the manifold ways that you've expressed your love for us, your grace, your provision. And we know that we are recipients of these things because of the Lord Jesus Christ and our acceptance is in Him. Our blessing, our fellowship, our opportunities, our very life both now and in the ages to come rests securely in the Lord Jesus Himself.

We thank you for that. We thank you for the opportunities that you give us in this life to be challenged, to have our faith refined and purified, to have our minds renewed, to learn the value and the power of your truth and the example of the Lord Jesus Christ who embodies that truth. We pray that as we look at this portion of His teaching this morning that the Holy Spirit will help us to understand it, impress it on our hearts, help us to act in the light of its shining on the situations around us and the opportunities that we have to reflect your glory and to be faithful representatives of the Lord Jesus in this life and the time that remains to us.

We pray it in Jesus' name. Amen. Let's read our passage.

It's always good to load up the data before you start processing it. Matthew 25, 31. When the Son of Man comes in His glory and all the holy angels with Him, then He will sit on the throne of His glory.

All the nations will be gathered before Him, and He will separate them one from another as a shepherd divides his sheep from the goats. He will set the sheep on His right hand, but the goats on His left. Then the King will say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the

world.

For I was hungry, and you gave Me food. I was thirsty, and you gave Me drink. I was a stranger, and you took Me in.

Naked, and you clothed Me. I was sick, and you visited Me. I was in prison, and you came to Me.

Then the righteous will answer Him, saying, Lord, when did we see you hungry, and feed you? Or thirsty, and give you drink? When did we see you a stranger, and take you in? Or naked, and clothe you? Or when did we see you sick, or in prison, and come to you? And the King will answer and say to them, Assuredly I say to you, Inasmuch as you did it to one of the least of these My brethren, you did it to Me. Then He will also say to those on the left hand, Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels. For I was hungry, and you gave Me no food.

I was thirsty, and you gave Me no drink. I was a stranger, and you did not take Me in. Naked, and you did not clothe Me.

Sick, and in prison, and you did not visit Me. Then they also will answer Him, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you? Then He will answer them, saying, Assuredly I say to you, Inasmuch as you did not do it to one of the least of these, you did not do it to Me. And these will go away into everlasting punishment, but the righteous into eternal life." The perhaps most reliable guide to prophecy and to the scriptures that contain prophecy that has been published anytime in the last 50 to 75 years is Things to Come by J. Dwight Pentecost.

The standard, ubiquitous, and almost universally accepted understanding of this passage is detailed in that book, and we're going to follow that, and then we're going to take a look at the scriptures and determine if that is, in fact, the best understanding of what the scriptures have to say. So, in the section of Things to Come, where the judgments surrounding the time of the Second Advent are covered, Dr. Pentecost begins with the judgment on Israel. We have talked about this, and it was largely referenced in our previous parable, the Parable of the Talents, and this, in first point of application, pertains to Israel.

When they are raised, when they are evaluated in terms of what did they do with what God gave them, there is either blessing or there are negative consequences, and that's an understatement. And, of course, what pertains to Israel in the Old Testament as a nation and as a people pertains to us as individuals in the church age. So, we are strongly cautioned and encouraged at the same time by that parable to be faithful stewards of that which God entrusts to us, whether it is resources, whether it is situational or circumstantial.

It is required in a steward that a man be found faithful. Who is that good and faithful servant? And so, we've taken that on board, and we recognize that rather than worrying too much about how is my experience going, how do I feel, how much personal satisfaction and self-gratification am I enjoying, is to look beyond ourselves, to be objective instead of subjective, and seek to identify those opportunities that God has given us, the resources that He has entrusted to us, the responsibilities that He has assigned to us, and endeavor to be faithful. He that is faithful in that which is least is going to be given more opportunity in the future kingdoms, plural.

And we want to be a part of that. The least we can do, having been saved by the blood of Jesus Christ, is to endeavor to be pleasing in God's sight and a useful part of His economy, both now and in the future. So, we've taken that on board, and the specific judgment on Israel that is represented and pictured in the parable of the talents is covered first.

So, the judgment on Israel, our relatively firm understanding is that at the close of the Tribulation, after the Battle of Armageddon, and at the inception of the Millennial Kingdom, keeping in mind that Israel can't be raised yet, and will not be raised, Old Testament Israel, at the Rapture, why? Why doesn't the Lord Jesus come with the shout, the voice of the Archangel, the Trump of God, and all of the believing dead get raised at the Rapture? Why is that? This is where dispensations, understanding God's different programs at different times in history, is so useful. I will tell you, dispensationalism is under attack, as are so many other foundational understandings in this day. Dispensational and dispensationalist are almost a dirty word.

I don't really identify myself as a dispensationalist so much as looking into Scripture and recognizing that there are these phases and these different scenarios throughout history that are manifestly different according to Scripture. I'm not a dispensationalist because somebody came up with this view. I'm a dispensationalist because that is what Scripture teaches.

One of the little known markers that we have often reviewed that God uses to indicate, to demarcate, if you will, these things is change in diet. There was one form of economy, requirement, law, government in the Garden of Eden, and the diet there was the fruit of the trees in the Garden. After the fall and the expulsion from the Garden, the diet changed, as did the legal requirements and the nature of the work assigned.

Initially, Adam and Eve were to tend the Garden. After the fall, they now had to bear children, earn bread by the sweat of their brow, try to overcome the curse on the earth as a result of man's sin, and so on. And the diet changed.

No longer did they eat of the fruit of the trees of the Garden. Now they had to till the soil and grind the harvested grain and cook it and make bread, bread by the sweat of your brow. It is a very significant change that pertained until the days of such intense evil that

God told Noah, prepare an ark.

I'm going to destroy every living thing in the land, in the area, everything you can see, everything within reasonable walking distance, with a flood. And after the flood, when Noah emerged, the diet changed, as did the legal requirements. God in Genesis 9 says, if man sheds blood, by man shall his blood be shed.

There was no capital punishment for Cain when he murdered Abel, nor for the descendants of Cain, who murdered more men. There was a different justice system. There was a different requirement and a different economy.

But after the flood, now the responsibility for justice and punishment in terms of crimes has been assigned to man. And the diet changed. Now God said, meat is on the menu, but drain out the blood.

You remember this in Genesis 9. That pertained down till the days of the deliverance of Israel from bondage in Egypt, Mount Sinai, the giving of the law, and the legal requirements were vastly more detailed. The sacrificial requirements vastly more detailed. The organization of priesthood transfers from the patriarchal family priesthood to the Levitical priesthood, the Aaronic priesthood, and the diet changed.

Now you have specific foods that are clean and others that are unclean, and procedures for ritual cleanliness, and so on. Then in the change that took place at Pentecost, when the church age begins after the coming and ascension of the Lord Jesus Christ, the outpouring of the Holy Spirit, Peter has his vision, and arise Peter, kill and eat. What God has sanctified, let no man call common.

The Apostle Paul affirms this understanding. All things are good for food if they are taken with thanksgiving. Change in diet, change in dispensation, and change in legal requirements.

We are not under law, but under grace. We learn from the law. We respect the law.

We respect the Old Testament. All scripture is God-breathed. And when Paul wrote those words to Timothy, he was talking about the Old Testament.

So if you're going to throw out any part of the Old Testament, you have to pretty much throw out Paul, which is being done widely in the modern day to the detriment of everyone. But change in dispensation. There will be another change at the close of this age, because, and back to my question, why are the Old Testament saints not raised at the rapture? The Old Testament age is not complete.

Daniel's 70 weeks, Daniel 9, 26 and 27, that age was interrupted by the incarnation of the Lord Jesus Christ, his earthly ministry, and the insertion of the church age. There were still seven years left to run. This is the 70th week of Daniel.

This is the latter days of it, or the time of Jacob's trouble. The first half is the false peace, and the second half is when the seals, trumpets, thunders, and bowls of revelation occur. This is the time of Jacob's trouble.

Those who come to faith and are sealed in their foreheads are a part of Israel tribes. 12,000 from each tribe, 144,000. Why? Because it is the age of Israel.

Those who come to faith receive the Old Testament promises, are part of the Old Testament salvation. He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him, Hebrews 11, 6. Why can the Old Testament dead not rise in the rapture? Because God has chosen to raise all of Old Testament Israel together, and the tribulational martyrs will be raised along with Abraham, Isaac, Jacob, Moses, Joshua, Daniel. Name your Old Testament saint.

They will be raised, and they will pass under the rod. There will be a judgment, and that's what Dr. Pentecost covers in the first portion of the second advent judgments, the judgment on Israel. Israel will be resuscitated because they are part of a different dispensation.

Their resurrection package at that time is different than ours. When the Lord Jesus comes and receives us to himself, John says, we will be like him, and we will see him as he is. We immediately receive our final issue, eternity-sized resurrection body, resurrection capabilities, resurrection opportunities, and so on.

Israel is going to be resuscitated. It will still be possible to die in the Millennial Kingdom. We know this from many passages.

We've seen it in Isaiah and in Ezekiel. People will sweat. They will get tired.

There will still be animal sacrifice. There will still be the possibility of sin, therefore the reminder of sacrifice with looking back instead of looking forward to the work of Jesus Christ on the cross, and Israel will be a witness and a testimony to the nations for 10 centuries. There will be those who are in the land.

There will be those who are outside the land. Some of those outside the land are going to be Israel who are resuscitated, but by their decisions in this life did not qualify themselves to enter. They will not be in the hereditary assignments that Ezekiel talks about in the Millennial Kingdom.

They will be outside. There are also going to be children that will be raised, those who did not reach the point of understanding and being able to make a decision based on revelation. Whatever revelation is a part of their time in history, for or against God, will be brought back.

This, I believe, is the Lord Jesus in Isaiah when His reward is with Him and the lambs are

in His arms. Rachel no longer weeps for her children without comfort because they come back, and they will come to maturity in the Millennial Kingdom, many of them delivered from a far worse situation at their original birth. They will be in a greatly idealized environment, both within Israel or outside the land, because the Lord Jesus and the sons of David are going to be ruling the world from Jerusalem and from Israel.

And that rod of iron is going to ensure justice and peace and freedom from warfare. And as much as we grieve for the loss of children who don't make it to a point of God-consciousness in this day and in days past, there is great comfort in recognizing that they will come back to a vastly improved, near-ideal world in the Millennial Kingdom. We know it's not ideal, or Jesus could rule with a garland of grace and with an olive branch, but He rules with a rod of iron because there is still the necessity to deal with crime, with poverty, with shortfall, with man's humanity to man, I like to call it.

Egregious evil is not inhuman, it is excessively human. But it will need to be dealt with and contained and suppressed and minimized. But there are those who will chafe and grit their teeth throughout those ten centuries.

And that's why God reserves Satan until the end of that thousand years to release him from the pit. And He will lead the Gog Magog Rebellion, where all of these who have had the go-along-to-get-along attitude and have had to be suppressed are going to find in Him their Messiah and their Savior, and they are going to surround the camp of the saints, and then there is a fiery judgment. And you remember this from Revelation chapter 20.

But there is a change in diet in the Millennial Kingdom as well. You can go to Ezekiel for that. So, dispensations, they are essential, and it is important to understand that without that clarification, without that distinction between God's program for Israel, God's promises to Israel, and the fulfillment thereof, it is well-nigh impossible to sort out prophetic scripture, because you tend to amalgamate and mix and ultimately misunderstand various prophecies.

So that is the key. Dr. Pentecost goes on in the second portion of the section of his book that pertains to Second Advent judgments to talk about the judgment on Gentiles. And he cites as his primary passage, our passage, Matthew 25, 31-46, the sheep and goats judgment, which we have just read and which we have now placed in some context, historical context, the sheep and goats judgment.

We are going to follow Dr. Pentecost's presentation here for clarity and because this is the default view. I was sitting here with Patty surveying every resource I could find. Everyone, unless they spiritualize prophecy, everyone understands it this way.

So I want you to understand it this way so that if I am out in the weeds, you can say, well, Sam's out in the weeds. Here's what the right understanding is. But I will tell you

what that is, and then I will tell you why I have come to a different conclusion.

And please, if the plain sense makes common sense, seek no other sense. I am not saying that I am right and the entire world is wrong. I will just give you the evidence and judge for yourself.

But I want to make a fair and the very best case, and there's nobody better than Dr. Pentecost for this. So I want you to hear what he has to say, what Dr. Schaffer believed, what Dr. Walvoord believed, what anybody you want to talk to believed. On balance, if you want to appeal to authority, they're probably right and I'm probably wrong.

But I will tell you my problems with it before we're through. So let's go through this rather quickly. The time of the judgment.

This is section 2 here in Things to Come under Second Advent Judgments. The Judgment of the Gentiles. In the chronology of Matthew 24 and 25, the judgment of the Gentiles, Matthew 25, 31 through 46, is seen to follow the judgment upon Israel.

I agree. The first thing that's going to happen after Armageddon, after the ending and close of the 70th week of Daniel, the last seven years of the age of Israel, Israel will be raised. I think Paul refers to this when he says, All Israel shall be saved.

And yet, all Israel is not Israel. Not all Israel is inheriting Israel. Israel in fact as well as in name.

This judgment takes place following the second advent of Christ to the earth. I believe that as well. I just don't think it is immediately following the second advent.

But more on that later. Now, there is a second passage to which we need to turn which nearly everyone attaches to our sheep and goats judgment. So keep your finger on Matthew 25.

We're going to quickly go to the prophet Joel. Ezekiel, Daniel, Hosea, Joel. We covered this sometime back in our Kings and Prophets study.

We're going to Joel chapter 3. And Dr. Pentecost quotes Joel 3, 1, and 2 as being parallel to, linking to, talking about the same events as our Matthew 25 passage. Joel 3, 1, and 2. Which says, For behold, this is God speaking in those days and at that time. In what days and at what time? You look up above and you have verse 28 through 32 of chapter 2. It shall come to pass afterward.

I will pour out my spirit on all flesh. How many times have you heard me quote this? This is Joel 2, 28 and following. It shall come to pass afterward.

This is after God raises and restores and establishes the millennial kingdom for Israel. After that, I will pour out my spirit on all flesh. Your sons and your daughters shall

prophesy.

Your old men shall dream dreams. Your young men shall see visions. On my menservants and on my maidservants, I will pour out my spirit in those days.

We've seen other parallel passages. I will take out your heart of stone, give you a heart of flesh, and so on. I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke.

The sun shall be turned into darkness and the moon into blood before the coming of the great and awesome day of the Lord. What just happened? What just happened in this passage at the end of Joel 2? God has pictured the future and the character and nature of his dealing with his people in the millennial kingdom. And now he has backed up to the inception again when he says afterward, after those days.

And this goes all the way back to the beginning of chapter 2 where the king of the north is going to be wiped out and pushed into the sea and his stench will come up and his foul odor will rise because he has done monstrous things. That's verse 20 of chapter 2. Do not be afraid. The Lord is going to give you the former and the latter and so on.

This is walking back and forth across the line between God's ending of the age of Israel and his destruction of Israel's enemies largely at Armageddon and through the detailed seals, trumpets, and bowls that you have in the Revelation where a third of the earth is destroyed, burnt up, scorched. The sun and moon are darkened. There are many, many judgments.

We've been through the entire book of Revelation and seen those in detail. These judgments are used to express God's attitude toward those who oppose his people, to judge the evil represented by the beast and his companion beast, the antichrist he is called and the false prophet, the culmination and the fulmination of judgment on the culmination and fulmination of evil in those days. Evil reaches a peak and so does God's judgment much as it did in the days of the flood and those two are often linked as Jesus has done in our context as it was in the days of Noah.

There's going to be a judgment on evil such as has rarely if ever been seen in history because evil will reach a level that has rarely if ever been seen. So this roves back and forth. God will back up just as he does starting in the first two three chapters of Genesis.

He created man in his image and after his likeness. Then he backs up and you have the recounting of the creation. So same thing here.

We're in the time of the end of the tribulation and beginning of the millennial kingdom. That is the context in Joel. He goes back in verse 31, this sun into darkness and moon into blood.

We know this from Revelation. This is the time of the great earthquake that is mentioned at the end of the three sequences that are detailed in Revelation, whether it is seals, trumpets or bowls, they all overlap. Same events, different perspective.

And it shall come to pass, verse 32, whoever calls on the name of the Lord shall be saved, for in Mount Zion and in Jerusalem there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls. The remnant whom he calls and when he calls, they answer. This remnant is attached to Jerusalem and Zion.

Why? Because not everyone is going to be in there, right? This is passing under the rod. Some are in. So now chapter 3, For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem, I will also gather all nations, bring them down to the valley of Jehoshaphat, I will enter into judgment with them there, on account of my people, my heritage Israel, whom they have scattered among the nations, they have also divided up my land.

They have cast lots for my people, given a boy as payment for a harlot, and sold a girl for wine that they may drink. This is making merchandise of God's people for their own self-gratifying ends. So this is attached to Matthew 25.

Can you see why? I will gather the nations for judgment in the valley of Jehoshaphat. Jesus says that when the Son of Man comes in his glory, all the nations will be gathered before him and he will separate them one from another as a shepherd divides sheep from the goats. So judgment on the nations, judgment on the nations, both of these are following the judgment on Israel.

So it is natural to attach it to the inception of the Millennial Kingdom. Make sense? As Dr. Pentecost says, the prophet reveals that this judgment on the Gentiles will take place at the same time the Lord restores the nation Israel to their land, which is at the second advent. Therefore, this judgment must fall at the time of the second advent after the regathering and judgment on Israel.

Everybody with me so far? It must precede the institution of the Millennium, for those accepted in this judgment are taken into that kingdom. Matthew 25.34. What does it say? Matthew 25.34. The king will say to those on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Makes sense, right? Here is the king, he is cranking up the Millennial Kingdom.

You sheep, come enter this kingdom. That is the time of the judgment. Dr. Pentecost is very well organized.

As with the judgments on Israel, he gives the same sections. What is the time of the judgment? The inception of the Millennial Kingdom right after the second advent. B, the place of judgment.

Where does it take place? Inasmuch as this judgment follows the second advent, it must be an event that takes place on earth. Our main decision here is, is this a heavenly judgment? We sort of picture the great white throne taking place in heaven because the face of Amos sits on the throne, the earth and heavens flee away, right? And so we don't think this is a heavenly judgment. This seems to be an earthly context.

And there is some evidence adduced for that. Joel 3.2 says this judgment will take place in the Valley of Jehoshaphat. This location is not easy to determine.

This is really interesting. There is no Valley of Jehoshaphat anywhere in Israel. If you look up the Valley of Baraka, those of you that have a memory of anything pertaining to Baraka, there was actually a Baraka hospital over in Israel that sat right on the border between the Arab portion and the Israel portion.

But Baraka, this is the Valley of Blessing. But Jehoshaphat did fight a battle against the Moabites and the Ammonites in the Valley of Baraka and defeated them there. But it is at a distance.

It doesn't really seem to fit. And if it was the Valley of Baraka, why not just say that? This is the Valley of Jehoshaphat, and there are several reasons why that doesn't seem to fly. A man named Bewer, B-E-W-E-R, says, It is certain our author did not have in mind the Valley of Baraka, which was connected with Jehoshaphat's victory over the Moabites, Ammonites, and Maonites in 2 Chronicles 20, 20-28.

Not only its name, but also the distance is against it. That there was a valley near Jerusalem named after King Jehoshaphat in ancient times is unknown. They go on to talk about the fact that in latter days, there is an area near Jerusalem called the Valley of Jehoshaphat, but that happened because of Joel.

It wasn't already named that in Joel's day. This happened no earlier than the fourth century of our era, 400 years after Christ. They started calling this little, very small offshoot of the Kidron Valley, the Valley of Jehoshaphat, but there's no reason to think that that's it.

I like this solution that Dr. Pentecost alludes to after those two non-solutions. Perhaps the solution is to place this judgment in the valley given in Zechariah 14, verse 4, where we are told that at the Lord's return to the Mount of Olives, a great valley shall be opened. Remember, at the second advent, in distinction to the rapture, where we meet the Lord in the air and we leave, and that last seven years takes place, at the second advent, the Lord Jesus returns to earth, and when His feet touch the Mount of Olives, it divides, half to the north and half to the south, creating this great valley.

That does not happen at the rapture. That happens at the Lord's return to crank up the millennial kingdom. Zechariah 14, verse 4, His feet shall stand in that day upon the

Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley.

Half of the mountain shall remove toward the north, and half of it toward the south. A valley which is not in existence today shall come into being at the time of the second advent. Since the name Jehoshaphat means Jehovah judges, think about it.

The first four letters, J-E-H-O, which is actually Y-H, Yahweh, Yahu, and then Shaphat, this is the verb that means to judge. So Yahweh judges, Yeho Shaphat. It may be that the newly opened valley outside Jerusalem will bear that name because of the momentous event to transpire there, and that makes perfect sense to me.

See the subjects of the judgment. It is to be observed that those brought into this judgment are living individuals, not the dead that have been resurrected and brought to judgment. This is to address the idea, well, what if this is not at the beginning of the millennial kingdom, but at its end, and that this sheep and goats judgment is parallel to the great white throne judgment.

But you already have one argument against it, which is this very clearly takes place in a valley on the earth with living participants. These aren't resurrected sheep and goats, evidently. There's no indication that they are raised from the dead to be judged.

It says they are herded here, and then they are separated. Secondly, so the location is on earth. And secondly, there's no indication of resurrection.

They seem to be living individuals. And thirdly, these are nations that are being judged. Nations, the great white throne is individuals.

Anyone whose name is not written in the book of life is cast into the lake of fire, individual judgment. This seems to be a grouping by nation. So what have we learned so far? It's time for us to pause and take our break.

But comparing Scripture with Scripture is a good idea. And finding those things that seem to pertain. And in any decision or any opinion, any conclusion that we want to draw, it is not a good idea to appeal to a single Scripture or a single passage, a single thing that Jesus said on a certain occasion, and run with that.

A careful consideration of all of the scriptural witness before we draw an important conclusion or make an important decision is the only way. All Scripture is God-breathed. Anything can be taken out of context.

Anything can be pressed into service. This is why you've got so many hundreds of different denominations, no two of whom agree exactly on what the Bible says. This is why believers understand the agenda and the priorities and the values and the goals of

our Christian faith differently.

Because anyone can go to the elephant with a blindfold, grab some part of the anatomy, and draw conclusions without surveying the entire animal. Even with a blindfold on, if we are careful to walk all around, and we feel the trunk, and we feel all four legs, and we feel the tail, and we can sense the texture in the hairs and reach down and touch the great round feet with those giant toenails and such, we can conclude that this is an elephant, not a tree trunk, not a rope, not a hose, by taking our time and gathering as much evidence as we can. In any conclusion that we draw, any analysis that we form, any decision that we make, take the time to prayerfully, I cannot emphasize the prayerful portion too much, claim that promise.

Ask and it shall be given. Seek and you shall find. Knock and the door will be opened.

What if you just rush through the first door you see? What if you jump out the first window you see? What if you take the first option that presents itself? Have you ever had buyer's remorse? You see a thing, you get it on impulse, and after more consideration, after reading reviews on Amazon, and after finding out it only lasted two and a half days and then broke, you think, you know, I should have really done a little bit more information gathering before I made this decision. Well, take that to heart. That's what we're doing here.

I want to give full analysis to Joel. I want to give full analysis to Zechariah 14. I want to give full analysis to Revelation chapter 20 before we draw a conclusion about what Jesus is saying in Matthew chapter 25.

So there is a time to mount up with wings as eagles. There is a time to run and not be weary. But there is also a time to just walk and not faint.

Sometimes we fly, sometimes we run, but sometimes we walk. And we've got to know when to do it. If you're flying when you ought to be walking, you're going to miss something.

Walking when you should be flying, you're going to miss something. This is why we have the Holy Spirit. This is why we have Scripture.

God's light. God's word is a lamp unto our feet and a light unto our path. This is why you get your headlights adjusted so you do not drive so fast that you overrun your headlights and you don't see what they reveal until it is too late to act and make good decisions.

Don't overrun the headlights. We're going to take a careful look at Scripture before we draw our conclusions about Matthew 25. This is true in any area of life.

Let's pause here and take a break. When we come back, we will resume our analysis and move to perhaps an alternative view.

